

# THE POSTGRAD

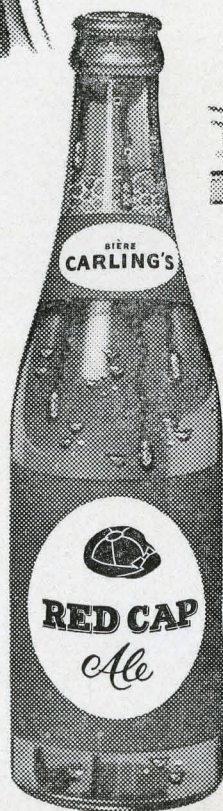


ASSOCIATION OF ALUMNI  
SIR GEORGE WILLIAMS COLLEGE  
MONTREAL

VACATION ISSUE



AUGUST 1959



**CARLING'S**

# The Postgrad

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Editor: **Bob Hayes**

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VACATION ISSUE

AUGUST 1959

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## President's Page...

By H. GORDON McFARLANE

At a recent Postgrad meeting, the committee was going over some of the problems that would be facing them in the coming year. They were concerned about the rising cost for printing of the Postgrad, circulation, etc. The Editor, Bob Hayes, pointed out that one thing we never had to worry about was increasing our circulation. Last year we passed the 3,000 mark. With this issue 300 new Graduates will be receiving the Postgrad for the first time. The circulation of the Postgrad will be rapidly reaching the 3,500 mark.

We sincerely hope that the new graduates will take an active interest in the Alumni of Sir George Williams College. In the past four years we have had many new graduates become members of the executive of the Alumni. We hope that this year's class will have active representatives on the executive.

The Alumni now has a full time office secretary. (Miss Remillard was on loan to us on a part-time basis from the Athletic Department). Miss Dawber, our new secretary will take over her duties in the Alumni Associations new quarters. These offices are located on the 3rd floor in the Y.M.C.A., — offices 328 - 330. Our address, 1435 Drummond and our telephone number, VI. 9 8331, local 67 will be unchanged, so please do not hesitate to give Miss Dawber a call if you require any information about the alumni.

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## POST GRAD PATTERN

By BOB HAYES

Walter H. Pike, of Dorval, and a grad of the college, has been appointed assistant sales manager, Confederation Life Association, Phillips Square branch, Montreal. He's a pretty busy fellow—a former president of the Pine Beach Community Association, Walter is presently chairman of the joint committee of association in Dorval, a director on the board of the Dorval Recreation Association, and a member of the civil defence committee, and an advisor in teenage activities under the YMCA program. Keep up the good work . . . Stanley Cytrynbaum, Morton Bessner, and H. Digby Clarke all received their BCL at McGill . . . John L. Robertson, B. Com. '52, named a director of the Montreal branch of the Certified General Accountants Association . . . Gloria Kulbeck, Arts '55, has moved to 58 Euston Ave. in Toronto. In May she graduated from the theological course at Eastern Pentecostal Bible College, Peterboro and is now secretary to the editor of the Pentecostal Testimony. (The editor is also a former Georgian, Rev. E. N. O. Kulbeck). Miss Kulbeck has also written a 500-page history of the Pentecostal Assemblies of Canada, which is titled "What God Hath Wrought" . . . Ben Schlesinger says if you're in India, drop in to see him—"Aloka", Yelwal, Mysore, India. He will be teaching at the Advanced Study Centre of the World Assembly of Youth. He was married in April to Rachel Aber, of Ithica, NY, who is presently completing her master's degree in Child Development at Cornell . . .

Ed Gibbon has bought a new house at 35 Golden Gate Bay in Winnipeg. He is local sales manager for the chemicals division of Canadian Industries Limited and is responsible for the territory between Manitouwadge, Ontario, and the Alberta-Saskatchewan border. Thanks for the kind words about The Postgrad, Ed . . . Mrs. Anna Albert Stuhl, RD 2, Bennet Rd., Freehold, NJ, received her MLS degree from Rutgers, State University of New Jersey . . . Dr. John A. Pitt, B. Sc. '50, is now on the staff of Fresno State College, California, where he teaches philosophy . . . Norman Coates, BA '57, received his MS in Industrial and Labor Relations from Cornell '59 and is now with CNR personnel department . . . Miss Anne Galler, BA, has been awarded the degree of MS in Library Science by Simmons College, Boston . . . Thanks to Postmaster General William Hamilton for his recent help with The Postgrad . . . Graduate C. J. Newman of Montreal, had his first radio play and his first TV play produced this summer. In September he goes to the University of Toronto, where he will do graduate work towards his MA, and will later go for his doctorate. The radio play was "The Jam on Jerry's Rocks" and the TV effort, "A Work of Art." He hopes one day to lecture at the Hebrew University in Jerusalem . . . The Hayes' have added a daughter . . .

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## '59 CONVOCATION "FREEDOM CURTAILED"

Dr. Edward F. Sheffield, research officer of the Canadian Universities Foundation, charged in Montreal that the freedom of Quebec universities is being "curtailed by political prohibition."

Speaking at the convocation ceremonies of Sir George Williams College in May at the Hussar's Armory, he said the Quebec Government should encourage universities to accept federal grants and should assure continued support from the provincial treasury.

He said the Universities Foundation is holding in trust for Quebec universities Foundation is holding in trust for Quebec universities a total of \$17,000,000.

"This money," he declared, "was given the Foundation (then called the National Conference of National Universities) by the Government of Canada for distribution to your universities, but they have not felt free to accept it."

"About three quarters of a million dollars of this amount belongs to Sir George Williams College and it can be had for the asking."

Three Montrealers headed the list of 18 award winners and medalists among the 339 students who received degrees at the convocation ceremonies.

The graduating class was composed of 141 day students and 198 evening students. Top award winners were Regina Siniute, Perceval Maxwell and A. J. Zanella.

Dr. Sheffield, former registrar of Sir George Williams College and Carleton education department of the Dominion University, also served as chief of the Bureau of Statistics.

He is particularly well-known in higher educational circles in Canada and the United States as the author of the Sheffield Report forecasting university enrolment from 1955 to 1965.

Dr. Sheffield said that in the long run, one of the most important things a

government can do for the welfare of its people and the preservation of their culture is to assure the strength, the autonomy and the freedom of universities.

"Providing that it has the whole-hearted concurrence of the Provincial Government," he added, "acceptance of these federal grants by the universities of Quebec would increase their strength—the additional funds would contribute to that; would increase their autonomy—one of the effects of diversification of sources of income; and their freedom—which is now curtailed by political prohibition."

Acceptance of the federal grants and additional aid from the provincial treasury, he added, would be in the interest of the people and the universities.

The ceremony marked the first time the college awarded engineering degrees.

The convocation was the largest in the college's history, according to Dr. H. F. Hall, principal. Presiding was B. W. Roberts, chairman of the college's Board of Governors.

Following the ceremony, graduates were entertained by the alumni association at a reception at the Mount Royal Chalet.

Sir George Williams College is a branch of the Montreal YMCA and granted its first bachelor degree in 1936. Since that time, 3,645 degrees have been awarded.

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### YMCA-SGWC

Association of the college with the YMCA is by terms of bylaws in the Provincial Charter of the College.

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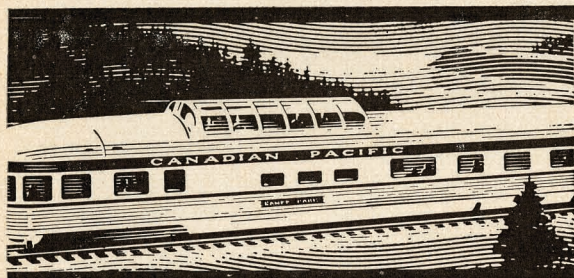
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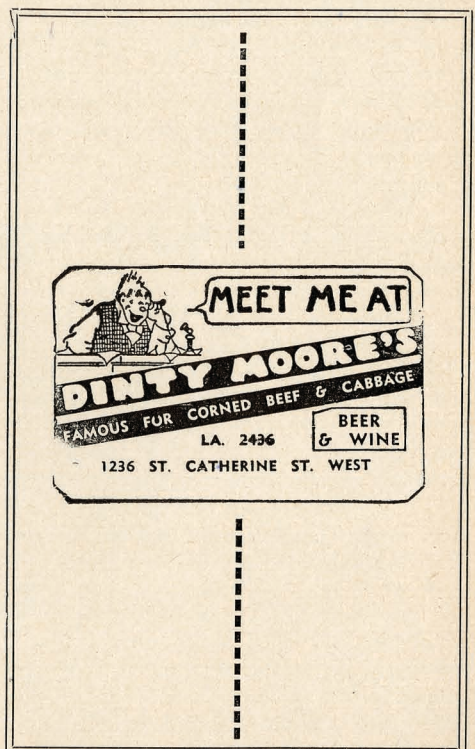
Three Montrealers head the list of 18 award winners and medalists who will be among the 339 students to receive degrees at convocation ceremonies of Sir George Williams College tomorrow. The convocation address will be given by Dr. Edward F. Sheffield, research officer of the Canadian Universities Foundation. Ceremonies will begin at 8:30 p.m. at the Hussar's Armoury, Cote des Neiges Road.

The graduating class is composed of 141 day students and 198 evening students. Top award winners are: Regina Siniute, B.A. (evening), who won the Governor-General's Medal for highest achievement in English language and literature; Perceval Maxwell, B.A. (evening), awarded the Lieutenant-Governor's Silver Medal for History for highest honor standing in a history major; and A. J. Zanella, B.Sc. (day), the Lieutenant-Governor's Bronze Medal for mathematics and physics, for highest academic standing in these subjects.

Other award winners are:

Lucy Terk, B.Com., Investment Dealers Association of Canada Medal for highest standing in corporation finance; Esther Black, Hebrew Culture Organization of Canada Prize for excellence in the study of the Hebrew language; Jacqueline Dear, Samuel Kizell Memorial Prize for excellence in the study of the Hebrew language; Stuart Harvey, B.Sc., Canadian International Paper Company Prize in biology for the graduating student with the best record of work in the field of biology; Bruce Murray, B.Sc., Canadian Industries Limited Prize in chemistry for the graduating student with the highest standing in chemistry courses; Charles de Guise, Chemical Institute Prize for the best third year student entering fourth year and majoring in chemistry; Esther Luftglass, B.A., Psychological Association of the Province of Quebec Prize

for outstanding work in psychology; Muriel Field, Prix Villard pour récompenser l'étudiant qui s'est plus intéressé et distingué dans l'étude de la langue et de la littérature françaises; Anthony Rickards, B.A., Sun Life Prize in economics for the graduating student with the highest standing in the economics major; John çenos, B.Sc., Mappin Medal for the highest ranking graduating student in science; Kenneth Stodola, B.Com., Charles E. Frosst Medal for highest ranking graduating student in commerce; Sondra Winter, B.A., Birks Medal for the highest ranking graduating student in arts; Andre Zanella, B.Sc., Lieutenant-Governor's Bronze Medal for Mathematics and Physics for highest ranking graduating student in mathematics or in the combined fields of mathematics and physics.



## **"LIVING IN DIFFICULT TIMES"**

**(BACCALAUREATE ADDRESS — 1959)**

Text: A great door and effectual is opened unto me, and there are many adversaries. 1 Corinthians 16:9.

The most historic Canadian event of 1959 will most likely be the opening of the St. Lawrence Seaway. We are all familiar with the map of Canada. We know the extent of the great St. Lawrence River and the chain of Great Lakes along our southern border. Until this year the western stretches of the St. Lawrence, which connects it with these great inland seas, was too shallow and the water was too treacherous for ocean-going vessels to make their way to the deep interior of our country.

It has been a relatively simple matter for large ships to make their way up the St. Lawrence to the City of Montreal. We have known that great ships could move freely across any of the Great Lakes. It has been between the Lakes, and between the Lakes and the navigable parts of the River that difficulties have been encountered in moving large vessels from one navigable section to another. Channels were too narrow, and in places too shallow; currents were too swift. A succession of locks had to be constructed to enable large vessels to be lifted or lowered from one level to another.

Most human lives are rather like that. There are broad and open periods of relatively quiet times. Then there are brief periods of rapid transition from one pattern of life to another. The tranquil years present few difficulties. At such times life is self-explanatory and more or less self-sufficient.

But all of us are likely to run into trouble — emotional, psychological and moral trouble — in the sudden and swift periods of radical change. We do not know quite how to handle ourselves when we find that we are moving out of some serene and familiar stretch of years into an unknown future. Leaving home, coming to college, going on to graduate study, changing positions are such experiences. Getting married, setting up a home, the coming of a first child, facing an unexpected illness, the death of some one near to us and dear are other such disturbing experiences. All these are the rapids and the narrows of a human life.

These are the times for which we are unprepared, when we are only too liable to upset our present lives and even affect our futures. We cannot ever imagine them fully in advance, but at least we should know that in the order of nature they must come to us.

I have ventured to say these things to you because in the next few days you will be passing out of one of your Great Lakes into the rapids of graduation from College. To many of you this will be a period of great change. Those of you who will graduate from the evening division may not find this change as abrupt as those who have been full-time students in the day. But for most of you the event of this week represent a significant milestone in your lives. For some of you this will be one of the most radical transitions you will ever have to make. Much of your happiness in the years to come will depend upon the skill with which you negotiate the next few months.

Beyond these intimate, personal matters I have in mind the whole pattern of history and the nature of these years in which we are all involved. For the life of society as a whole, like the life of the individual, seems to involve a succession of contrasted experiences. There have been broad and wide and relatively tranquil stretches of years covering the lifetime of a whole generation; sometimes of a succession of generations. Then there have been the periods of swift and radical change which alter the whole pattern of social life. One's

*(Continued on page 14)*

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expectation of life and, indeed, the whole manner of one's living depend upon a right appraisal of the kind of time in which one is living.

There is no doubt about the kind of time through which we are now living. We are living in one of the periods of rapid change. This period began with the onset of World War I. It has been in process for all of the intervening years, and no one can hazard a guess as to how much longer it will go on, or when and how we shall come out into more open and quiet waters.

Meanwhile our happiness and our effectiveness depend upon our making our mental peace with this fact. By making our mental peace with the fact of a fast-changing world I do not mean necessarily liking it or approving of it, or thinking of it as final; much less do I suggest that we should be broken and defeated by it. But I do mean accepting it as a fact. For no one can do anything with hard facts, who tries to pretend that they are not there.

There are, of course, alternatives which weak or timid natures elect. There is the ivory tower of the dilettante, there are the romantic fantasies of the mentally unstable, there are the escape mechanisms of the coward, and there is the settled cynicism of the disillusioned. These are all well-known devices for dodging hard facts, but if one resorts to them in days such as ours, we can only say that in so doing one drops out of the real life of the times and becomes a social anachronism.

Therefore, making our mental peace in advance with the kind of world into which you are now going is a necessity. Your ability to do so will be the measure of your education, and your morals and ultimately of your religion. All other forms of lesser personal peace will depend upon the existence of this prior and major peace. Wordsworth, who also lived through a revolutionary time in history, called it "central peace, subsisting at the heart of endless agitation."

It would be hard to find a better account of the frame of mind by which we achieve that kind of peace than the verse from St. Paul which is our text for this service: "A great door and effectual is opened unto me *and* there are many adversaries." There are great opportunities and there are real difficulties.

The key word in the verse lies in the striking use made of the word "*and*". For, left to himself and without resolution of mind, the average person would say "*but*" instead of "*and*". "A great door and effectual is opened unto me, *but* there are many difficulties." St. Paul, however, did not say "*But*"; he said "*and*". It is the difference between the runner in a hurdle race who stubs his toe at every hurdle, thus slowing himself down at every jump, and the runner who takes the hurdle in his stride without tripping over it. For if the runner says to himself; I have a chance to run and perhaps to win this race, *but* there are many hurdles in the way," he has cut the nerve of effort at once. His eye is on the hurdle rather than on the finish line, and the hurdles have already defeated him. If we are to run life's race successfully today we must learn to take its obstacles in our stride.

Let me mention two or three of the obstacles which we have to learn to take in our stride. Each of us, in the first instance, his own worst enemy. The anonymous medieval mystic who wrote the *Theologia Germanica* said, "All deception beginneth in self-deception." The amount of self-deception which we all allow ourselves, sometimes unconscious and sometimes conscious, is far greater than we realize. To know oneself and then to accept the truth about one's self is a hard task. Our deep-rooted capacity for self-deception is one of the most common causes of our unhappiness and our failures at living. So one harks back to the words of the old monk in the *Brothers Kanamazov* speaking to the young novice, "This above all, don't lie to yourself." this will remind

Then, we in North America ought to be on guard against the insidious materialism of another familiar quotation, "This above all; to thine own self be true." of today. We are not really a bad or cruel people. But our yardsticks are patterned to measure things rather than ideas. If one takes the blatant advertising in our journals as such a yardstick, one would never suppose that we have minds, let alone souls. The main appeal is to the care and comfort and glorifications of our bodies.

A hundred years ago Henry Thoreau sat on the edge of Walden Pond and watched the linemen putting up wires along the tracks of the Fitchburg Railway. "We are," he said, "in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas it may be have nothing important to communicate . . . Our inventions are but improved means to an unimproved end." His words are more true today than they were then. A relief worker in Central Europe says that we ought to realize that there are people who would rather have an encyclopedia than a television set or a deep freeze.

Then there is the contagious selection of the mass movements of our time. They invite us to unload the responsibilities of personal life upon society as a whole. If we will only become fellow travellers we can hand over the direction of our lives to some dictator. Thoreau's neighbour, Emerson, once said, "We see young people who owe us a new world so bravely do they promise, but they either die young or else they dodge the account and are lost in the crowd." The temptation to lose oneself in the crowd is very great today.

Perhaps the greatest problems we face today is the advance of secularization. Despite the resurging attendance at church and synagogue there seems good evidence that this does not mean people are basing their lives on the abiding values that are implicit in a religious way of life. Sir Walter Moberly once

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summed up the modern world's outlook on religion in this manner: "Some think God exists, some think not, some think it is impossible to tell and the impression grows that it does not matter."

But it does matter. The most important questions are not the secular ones, but the questions which religion answers for her believers by supplying meaning to life, by kindling hope, and by giving through faith in God a basis for ethical behaviour. It must be becoming obvious to the world that man can not through his own efforts — without God — solve the problems that confront us in this world. What we need is a faith directed to God — and not in man — that will so move us that we will be prepared to follow God's Will rather than our own selfish, prejudiced, distorted and separate wills.

Well, each of us can think of our hurdles for ourselves. But whatever they are, the point is to recognize them as such, to admit they are difficult to negotiate and nevertheless to take them in our stride.

For if we can say with St. Paul: "*And there are many adversaries,*" they are in a certain sense the actual measure of our opportunities.

So it is that Bishop Stubbs, one of the distinguished English historians of the last generation, said of his published work that it had always had to be written under difficult conditions. He was hurried, other duties pressed upon him, he had to deliver a speech or a manuscript on a given day. He dreamed of a time when he should have leisure and quiet and ideal conditions for writing. Yet he found himself wondering whether, if he had such conditions, he would do even as good work as he had done. He came to the conclusion that our best work is usually done "against the grain." That is a reassuring word for us today since we, too, are having to do much of our work "against the grain" of what may seem to be non-ideal times.

Yet in spite of this fact a great door and effectual is opened, as genuine opportunity awaits us, if only we learn to take the intervening difficulties in our stride. We have a chance to make homes that can stand the wear and tear of daily life. We can do our bit in teaching the oncoming generation. We can share in the social services of our time. The best of us can actually pioneer in one or another of the sciences at the place where the bow of the ship cuts into uncharted waters. Some of us may be drafted by church or state for the difficult and engrossing tasks of reconstruction in under-developed lands. There are open doors enough and necessary work to be done if only we will look beyond, and thus overlook, the intervening difficulties. Let me quote in closing, as a foot-note to our text, an inscription on the walls of the Chapel of Staunton Harold in Leicestershire:

"In the year 1653  
When all things sacred were  
either demolished or profaned  
Sir Robert Shirley, Baronet,  
Founded this Church:  
Whose singular praise it is  
To have done the best things in the  
worst times and  
Hoped them in the most calamitous."

It will be a reasonably easy thing for you to live, from now on, an undistinguished life. Whatever distinction you achieve and whatever praise you are to deserve will follow the fact that you will have "done the best things in the worst times and hoped them in the most calamitous." "A great door and effectual is opened unto me, *and there are many advesaries.*" 1 Corinthians 16:9.

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# THE SHOW AND "THE LINE"

By

H. GORDON McFARLANE

When the Mid-Canada Radar Line was built, recreation was given a paramount place in the total planning. The Main Stations were equipped with recreation halls complete with gymnasiums, shower and locker rooms, libraries, photography dark rooms, woodworking rooms and general crafts rooms. Even the small sites which only have two men were not overlooked. A Recreation kit designed for two men was put on these sites. These kits included crafts, small games such as a small darts, checkers, etc.; outdoor games such as horseshoes, baseballs and gloves; as well as a small library (which included a cook book). This equipment was placed in a cabinet which was so constructed that it opened out into a workbench.

Like the song from the musical "South Pacific" the men had everything but "dames". We in the Recreation field in the south are concerned about effect of spectator sports on our program, but I think we would all agree they have a place in our Recreation program. The problem is that spectator sports become top heavy in our total Recreation program. On the Mid-Canada Line we had no spectator recreation whatsoever. We decided to give the men on the Mid-Canada Line a spectacle and "dames". Thus the Bell Variety Show was born, for isolated RCAF Stations and the Mid-Canada Line.

## Over Sixty Rehearsal Hours

The first step in organizing the show was to place notice on the 430 notice boards of The Bell Telephone Company in Montreal, inviting employees to an audition. From these auditions a two hour show was put together, which included a chorus line, male and female vocalists, a magician and novelty acts. To jell these acts into a professional type of show, long hours of rehearsal were needed. Over sixty hours went into these

rehearsals on Saturdays and week-day evenings.

The next step was to raise money for costumes. This was done with the co-operation of the Telephone Pioneers of America (people with over 21 years service in the Bell System). The Pioneers sold the tickets for two performances given by the Bell Show in the Bell Telephone Beaver Hall Building in Montreal. They received 40 percent of the profits. The money they received went towards fostering programs for the retired employees of The Bell Telephone Company. The 60 percent of the profits the show received was adequate enough to pay for the costumes.

## RCAF Recruited

From these performances we knew we had a hit on our hands, and we were now ready to approach the RCAF for an aircraft. After talking with the Recreation Officers at Air Defense Command, it was decided that we should prove that the show was worthwhile and the best way to do this was to put on a

(Continued on page 19)

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## ABOUT THE AUTHOR:

Gordon McFarlane has attended Bishop's College, Sir George Williams College, and University of Western Ontario. He has received Bachelor of Arts' degree, Diploma in Association Science (YMCA), and Recreation Director's Certificate (Ontario Department of Education). His employment experiences have included positions as Athletic Director of Sir George Williams College (Montreal) and Executive Assistant of Montreal Parks and Playgrounds Association. On leaving his present position in June of this year as Recreation Supervisor of the Trans-Canada Telephone System he became Executive Director of the Dawson Boys' Club in Verdun. Gordon is president of the Association of Alumni.

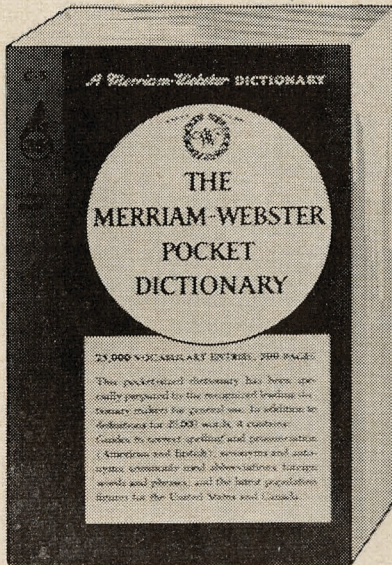
(...from page 18)

show for Air Defence Command Headquarters. A month later we had our air-craft for a tour of the Mid-Canada Line.

Planning for the tour was also going on at the Mid-Canada Line Stations. We asked all the sites to erect a stage at least 25 feet wide, 15 feet deep and 3 feet high. Back and side curtains were a must and front curtains optional. When we arrived most sites had erected stages of 40 feet wide and 25 feet deep. All stages had front, back and side curtains. The sewing sessions that went into making the curtains on these all male stations is a story in itself.

This was only a start. A complete program of the show was sent out to each site. This enabled the Hi-Fi clubs to make arrangements to tape record all the musical numbers, each number was timed down to the second. The Photo clubs not only wanted the program of the performance, but also a program of all the activities while the troupe was at the station so that the complete visit could be made into movies and an album for the Mess.

(Continued on page 20)



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This naturally led to many other committees being formed such as a Program Committee (each station put out a newspaper giving the menus for the special dinner, estimated time of arrival and departure of the show, and a complete list of the girls' names, and special activities which had been arranged). By the time the show arrived on the site each man on the site had served on at least one committee. A month of planning and fun went into this 24 hour visit of the Bell Show. This planning on the sites was the real recreation, the men found that a great many things can be accomplished, even in the far north, with planning and co-operation.

### The Follow Up

What happened after the show left? Naturally there was an immediate let-down. However in a few weeks stations had produced their own variety show, (before the stages were dismantled). The Hi-Fi clubs had extra tape recordings of the show made and distributed to the small isolated two man stations, so that the men on these lonely Radar Stations could also share in the activities to a small extent. The Photo Album and movies are still being enjoyed, and are now in the process of being interchanged by the stations.

The Bell Show in the last two months has been doing good work close to home. The Royal Canadian Mounted Police in the north were invited whenever possible to our performances on the Line. When we arrived back in Montreal we were invited to do a performance for the RCMP Mess dinner. Our next performance oddly enough was for the John Howard Society for the inmates of the St. Vincent de Paul Penitentiary.

There is still many more performances to do for the RCAF isolated stations and veterans' hospitals, and we sincerely hope that the people in charge of these stations will make our visit more than a performance. That they will use our visit as a means of getting people to work together for enjoyment of life through recreation.

*(Reprinted from the Journal  
of the Canadian Association for Health,  
Physical Education and Recreation.)*

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## **DISCIPLINE IN LIFE**

One of the most important needs of young people going out into the world from university and high school is discipline.

We need to know about discipline because we simply cannot get along with other people without it. By the time we finish our formal education we have become persons, with status in a group entitling us to rights and imposing responsibilities.

Some acts are commanded or forbidden by the general opinion of humanity. The discipline of law is the good man's defence against the unjust actions of other men. Other areas in life are governed by rules agreed upon so that people can work and play together: the rigidity of the squares and the moves in chess, the rules of a trade union, the by-laws of a corporation, for example, and the regulation of traffic.

There are other activities in which discipline plays its part. It was Cromwell's discipline of his army that broke the cavaliers; it was Thomas Aquinas' personal discipline that enable him to write his magnificent summations of duty and responsibility; it was the discipline of a great cause that took the little ships to Dunkirk with nothing more to guide them than directions scribbled on the back of an envelope.

We are troubled today because disciplines to which we became accustomed through the ages are coming into conflict with new customs in a changing society. This is a confused period, when many people have lost or have thrown overboard the old standards without acquiring new ones. We fear that we may be shaken loose from our moorings in respect to marriage, economics, politics, government, freedom, democracy and a host of other things we have cherished.

This is happening in a time when we have achieved material certainty such as we never before enjoyed. Her Majesty the Queen said in Christmas Day broadcast: "It is not the new inventions which are the difficulty. The trouble is caused by unthinking people who carelessly throw away ageless ideals as if they were old and outworn machinery. The would have religion thrown aside, morality in personal and public life made meaningless, honesty counted as foolishness, and self-interest set up in place of selfrestraint."

Everyone who has studied mathematics, physics and chemistry has learned about the systems and disciplines of nature. He found that a leaf, a drop of water, a crystal, a moment of time — all these are related to and are part of the perfection of the universe. Nature is a discipline. As Confucius put it: "Order is heaven's only law."

What we admire as order and beauty in the final form of any natural manifestation is the product of the measured discipline of its development, like the ebb and flow of the tides, the systole and diastole of our hearts. Without

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these disciplined motions there would be no growth, no achievement, no thought, nothing.

We must beware of thinking that discipline means fixity. A wave pattern is pleasing by its rhythmic alternation of dark and light, of high and low, but we know that every wave, viewed at close range, will show differences that will never recur in quite the same form. Nature is not so regimented as to make no allowance for some degree of latitude for the individual creatures within it.

One advantage of having life run along in good order or pattern is because good order tends to get the most out of things with the least labour. It is 2,300 years since an Athenian writer gave as an example of disorder the actions of a farmer who threw into his granary barley and what and peas together, and then, when he wanted barley bread or wheaten bread or pea soup, had to pick them grain by grain, instead of having them separately laid up.

Discipline helps us to establish a pattern. Deep in us we dislike chaos. When we succeed in forming a pattern, it becomes familiar and comforting. By following it we find that we can solve more problems with fewer false starts. We learn the pleasure to be found in a symmetrical life.

Like nature, society has its discipline, a sort of standardized manner in which groups behave.

The discipline of society may be thought of as something in which one must qualify if one is to become mature. Society has certain common expectations, upon the basis of which people are able to co-operate and regulate their activities.

It is obvious that society can continue to exist only under certain conditions. New-comers, like young people who leave adolescence behind them and step into the world "on their own", must learn and carry on the techniques and rules of the society. Just as in the class-room the students act in expected ways and the teacher has a different kind of activity, so in the wider environment different people have different tasks but all must act within a discipline that gives society an orderly form.

There are few fixed levels in Canada. A person finds his own place in the social structure according to his capacities and energy. In striving towards his ideal he needs to keep in mind that customs and laws are not obstacles to be crashed through or hurdled or evaded. They are to be respected as conditions of the vital functioning of society. They are conditions of freedom, because the only alternative to the rule of law is the tyranny of the strongest. Hendrik Van Loon said bluntly that we obey the law because we know that respect for the rights of others marks the difference between a dog-kennel and civilized society.

Compulsion in social discipline gets its influence from long acceptance of it by the majority of the people concerned, but regulation by the *Criminal Code* has for the average individual less significance than a host of the less formal controls which surround him.

Sophisticated people are more influenced by custom than they like to admit. They do not think of these customs as being part of social discipline. Yet nine-tenths of what we do in all our waking hours is done in unconscious conformity with group habits, standards, codes, styles and sanctions that were in existence long before we were born.

In the turmoil of today, wrote Lord Beaverbrook in his book *Don't Trust to Luck*, man "can only keep his judgment intact, his nerves sound and his mind secure by the process of self-discipline."

We go a long way toward maturity when we substitute inner discipline for outer. Two men of different skills, more than two thousand years apart in time, agreed on this. Socrates, the Greek philosopher, taught self-discipline as the first virtue, saying it is necessary to make the other virtues avail, and Charles Darwin, author of *On the Origin of Species*, declared "The highest stage in moral culture at which we can arrive is when we recognize that we ought to control our thoughts."

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It is not necessary to think of self-discipline as something like self-punishment. We do not need to walk through fire or sleep on nails as certain sects in the East do; we don't need to go around with our noses in statute books or treatises on ethics as certain reformers in the West do. We see self-discipline in the boxer who halts his blow in mid-air at the sound of the gong, in the office manager who reflects before censuring a worker, in the mother who refrains from punishing her child in the heat of anger.

The man who gives in to the enjoyment he finds in flying off his control centre, who cannot discipline his own stormy moods, will find opportunities for advancement eluding him. He may be endowed with great ability and he may have developed this by intensive study, so as to be capable of great things, but he is like Napoleon, of whom Sir Walter Scott said: "the wonderful being who could have governed the world, but could not rule his own restless mind."

Minds which have the greatest natural power have most need of training, just as the most mettlesome horses need schooling to make them useful.

But, says someone, what about our liberty, in which we take so much pride? Discipline is not antagonistic to liberty. License of behaviour is not a proof of freedom. The test of greatness of liberty is the extent to which we can be trusted to obey self-imposed law.

It is not true that we have no choice except between lawless exercise of private licence and the strait-jacket of conformity, with no leeway for the exercise of responsible judgment and the freedom of decision that goes with it. As we found in discussing the disciplines of nature, life is order, but order with tolerances.

Self-discipline means that we do not act according to our likes and dislikes, but according to principles of right and wrong. It gives us freedom within the law: responsible freedom to move within an orbit as wide as, but no wider than, what is in harmony with preservation of the overall order on which survival and effective living depend.

Hence arises the virtue in moderation, the avoiding of extremes, the putting of all things in their proper place. Ambitious young people will show themselves worthy of the advantages they enjoy by the moderation with which they use them.

Identification of one's self with established duties and rights is part of the process by which a person attains social personality.

The problem of duty may be summed up in this way: the worst reason in the world for not doing something is that you don't like to do it. The important question is: should you do it? The person who follows only his likes and dislikes has not grown up.

To help us find our way toward doing our duty, society has evolved morals and conventions. These are traditional generalities concerning right, wrong, duties, totems and taboos. Some have been made formal in commandments and codes of ethics. They lay hold of raw, uncultivated man and smooth his surface and help him adjust to social living.

It is evident, then, that there are two sources of discipline: one that is outside the person and another inside. Social pressure is concerned with the regulation of conduct and manners; the inner discipline urges us "to thine own self be true; thou canst not then be false to any man."

Our personal standard is kept in line by conscience, which may be thought of as the human mind applying the general principles of good behaviour to individual actions. It is our personal judgment on acts about to be performed.

There is a great area of life in which there are no "must" signs, a place wherein we recognize the sway of duty, fairness, sympathy, taste and all the other things that make life beautiful and not just ordinary.

(Reprinted from The Royal Bank of Canada Monthly Letter.)

## **FUNDAMENTAL FORCE: COMMUNICATION OF IDEAS**

(Text of an address given recently by Postmaster General William Hamilton, a graduate of Sir George, to a banquet of Toastmasters International in Montreal.)

The fundamental force in society is the communication of ideas. All the progress we have known, all the benefits we now enjoy, all the ideas we develop, all that is past and all that is future are but the reflection of the ability of the human brain to marshal ideas and convey them to others. For unless we do convey our ideas between ourselves, each adding, correcting, changing, adapting and varying, there is no progress; we are static.

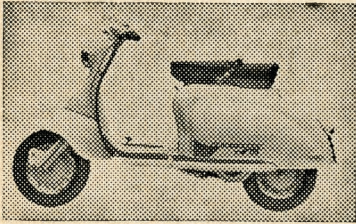
If progress was measured only by the number of words flung into space, we would be a progressive age indeed, for

at no time in history has the volume of words in circulation been greater than it is today. Television, radio, newspapers, magazines, books and just plain human chatter flood forth upon us all in immeasurably greater volume of words than ever before in history.

But size and volume are no measure of quality. A wrong idea, a useless comment, does not become right or useful merely because it is repeated a million times and enters every home in the nation; it remains wrong and useless just the same.

And so we must measure the value of our communications by the quality of ideas which are communicated. Indeed,

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I would go further and say that improved communications damage us to the extent to which moral standards are lowered, useless and erroneous ideas conveyed, strife and dissension and misunderstanding fostered through them.

You who are Toastmasters devote a portion of your life to improving your ability to speak in public and to communicate that which is your mind to other people. You do so voluntarily and freely because you believe it is important to your own personal progress and to the progress of the society in which you live. I agree with you.

Not many of you will have the experience such as our Prime Minister last night, of addressing a live audience of some three thousand people and a television and radio audience of countless thousands more, but you realize that that is not important as far as your purpose is concerned. What is important, and the only thing which is important, is that you are developing the ability to convey your thoughts and your ideas to others.

For as long as an idea dwells only within one person's mind it is of little significance. You will all remember, from Grey's *Elegy* in a Country Churchyard, his reference to the 'mute, inglorious Milton' who might lie buried there, and how 'Full many a gem of purest ray serene the dark unfathomed caves of ocean bear'. Such is the destiny of ideas, and men and women, who cannot communicate that which is in their mind.

Ideas uncommunicated are like the great treasures of energy which lay locked within the earth for untold centuries until the genius of mankind released them. Once released, that energy in coal and oil and gas flung man forward into a far richer and more abundant life than he had ever known . . . and equally so is the effect of ideas when their possessor has the ability to persuade them to others in understandable and persuasive manner.

But as I suggested to you a few moments ago, mere facility and ability in communication is not enough; one must also have something to communicate



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which is worthwhile. And while few of us have the kind of intelligence, imagination and genius which can contribute a great 'breakthrough' of an idea for mankind, all of us can decide for ourselves that which we believe to be good and helpful for our fellowmen to know, and we can dedicate our skill and training in communications to making them aware of our own thoughts on such subjects.

Let me give you an example, and let me warn you beforehand that you will consider it hackneyed. But let me also tell you, from personal experience and knowledge, that time-worn as the subject may be, not nearly enough knowledge about it has been communicated, and as the Quakers would say, not nearly enough of our fellows have a 'conviction' about it.

My example is personal freedom. Our country and the other free nations of the world enjoy that freedom as the rights of each citizen; Russia and its communist satellites do not. In a vague

and general way we are devoted to a concept of personal freedom . . . but what do we really know about its advantages to us, the benefits it brings, the philosophy behind it, and all those facts which convince those who have thought about it that freedom is the foundation of all else which contributes to our well-being?

Why is it that one thoughtful man, speaking of the fight against Soviet penetration of other nations, can say:

"The fact that we have not well digested in more than forty years of rising Communist strength is that this Godless Communism has no respect whatever for the human being which it regards only as matter in motion ; knows it will survive if it can conquer the word and means to do so, and that truth, honour, dignity, self respect, decency, faith and all other such qualities are to be perverted and used to deceive and destroy gullible people."

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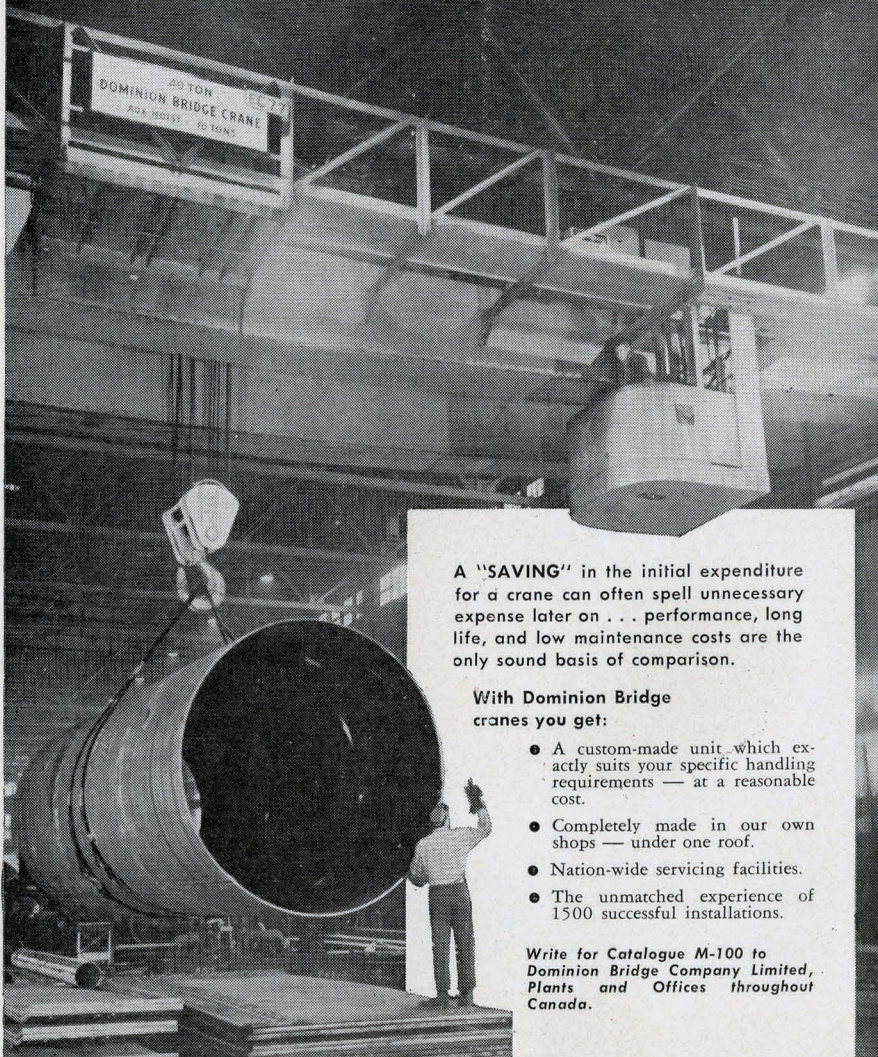
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